

**SUMMER 2023**

# THE HACKNEY ANARCHIST

**ISSUE 2**



Hackney Anarchists would like to extend endless thanks to anyone who reads this, whether you agree or disagree with our political slant, doubtless that you find existence under capitalism without fault so maybe dig a little deeper & realise that systemic “faults” are present by design & the people upholding this design have names, addresses, & should be scared to leave the house. Further thanks to our members, our allies, & the members of grassroot orgs around the world putting in the work on the ground. Special mention to those who contributed.

If you read this & think *“what a load of shit, they didn’t even think of X!”* you’re probably right. We need more points of view, more opinions, more art, more laughter, so write something for us - get in touch.

Details on the back.

Cover design by KRIME

Additional material from Yarnachist, maggotdeath666 &. Paul E. Yelland

# ISSUE 2

## *INTRO*

As the Hackney Anarchists put this together; an Israeli bulldozer ploughs into the front of a Palestinian hospital, American media continues to actively encourage open animosity towards transgendered existence (with the UK not far behind), Macron toys with the notion of withdrawing communication infrastructure to dampen protests, refugees flee the fallout of colonialism & capitalism only to be met by, at best, indifference towards their demise by state representatives, & the general commodification of human existence, in the name of profit, continues.

But, simultaneously; Palestinians continue to exercise their right to life & fight back against open apartheid, greater numbers of people realise with immense passion that their identity exists outside any sort of binary, Paris burns in the name of Nahel, individuals and communities strive to circumvent governmental decisions to welcome displaced people on their shores, billionaires are turned to pulp two miles under the surface of the ocean, & people endeavour to exist outside of the reach of the state.

The state fights a losing battle on all fronts, you cannot win against the tide of human nature.

Contained here-in are a handful of pieces by a variety of persons with one thing in common; a desire to communicate their anger, their solidarity, their joy, & their hope. If you find yourself resonating with any of the writing in this zine, please feel free to reach out to us, reach out to those around you, find a solidarity group in your local community, get angry, get hopeful, & find ways to exist autonomously with those around you.

# **PREFIGURATIVE**

## *IN HACKNEY*

### **THE PROBLEM**

In the last HA! we saw that house prices in East London have increased by 1000% in 30 years with rental costs keeping pace. Gentrification affects prices of food and amenities too, while tearing apart communities. What's the anarchist solution?

There's no moralism here. Anarchist solutions to housing and ideas of 'the good life' are as numerous and diverse as anarchists themselves. We need spaces for ourselves, to share with friends, family and other animals, connect with the land and grow food and for our many projects and passions.

### **MAINSTREAM LIVING**

Can you shut your door and feel temporarily free of the noise, adverts and pollution of neoliberal capitalism at the end of the day? We don't judge you if it's through private renting or owning. All possibilities involve compromise with the system. They're either legal models, therefore regulated, taxed and profited upon, or they're semi- or illegal, in which case insecure and criminalised, meaning conflict with agents of the state. Survival and happiness as a radical person is the most important part of the struggle. If you're renting, join London Renters Union or Solidarity Federation/SolFed (both have Hackney branches) to help stand up for yourself when cowboy landlords and bailiffs mess you about.

### **PRAXIS**

Anarchists also need theories and practices for housing beyond this: For those who find themselves at the sharp edge of gentrification, dispossession, the 'cost of living' crisis and its violent enforcement by the state. For those who find British housing stock, built with the bourgeois family in



# HOUSING

## *AND BEYOND*

mind, unliveable. For those who want to live their utopian dreams in the present, or simply live in ways, and with others, that more closely match their values.

Anarchist praxis begins from the idea of prefiguration. This means acting and organizing in ways you would like to see more of, instead of waiting for elites or vanguards to usher in the future.

Here are some examples of prefigurative housing solutions, including the names of groups to get in touch with if you want to know more. They aren't hyperlinked because this is a Zine. Ask your anarchist mates or search the internet.

### **INTENTIONAL COMMUNITIES**

These are groups of people and often, their children, who live and work together with the intention of enhancing shared values. Decisions are made by consensus and many resources are shared. The first recorded intentional community was set up by Pythagoras (yes, the triangle guy!) with ideals of gender equality and vegetarianism, more than 2,500 years ago.

The contemporary British movement emerged in the late 60s and early 70s when a price crash led to lots of cheap housing, especially in the countryside. Friends clubbed together and bought 50-roomed mansions for £20,000, seeking to be self-sufficient – growing and farming their own food and producing their own energy. Lots are still going, like Dial House, a 16th century cottage near Epping Forest, that was taken over by founders of the anarcho-punk band Crass in 1967.

Most intentional communities – urban or rural – are run as housing co-operatives (a legal model). This means owning and running a building to live in as a community, without a separate owner or landlord. Members pay the rent to themselves, acting as both landlord and tenant. Have a look at Radical Routes for more info.

We're afraid there isn't much sign of the media's much-vaunted house-price crash, which might trigger a new movement, but readers who want to know more should check out the Diggers & Dreamers website or the International Fellowship for Intentional Community – many groups are seeking new members.

## **SQUATTING**

Squatting is the most renowned anarchist solution, and here at HA! we enthusiastically endorse the slogan: Squat the World! More than 1 in 8 people worldwide (1 billion) are squatters, according to that notorious anarchist propogandist unit, the United Nations. This includes many kinds of living arrangements, from slums and shanty towns to political occupations, unauthorised traveller sites and live-in vehicle park-ups, park and forest dwelling, and simply making the most of habitable empty spaces.

Squatting is as old as the idea of property (which, as Proudhon said, is theft!) – but the modern British history is often traced back to the World Wars when it was seen as a great solution for families made homeless by bombing, and was part of a thriving direct action movement up until the late 70s. Thatcher turned it into a moral panic and squatters' rights were shut down - in the face of much resistance!

Squatting residential properties has been a criminal offense since 2012, which is a fucking outrage when so many homes lie empty. Hackney has one of the highest homeless figures in the country: 1 in 36 people, while more than 1000 homes lie empty. It's still semi-legal (a civil matter) to squat commercial spaces. This can be a grey area, as we saw with the recent

eviction by police of the Autonomous Winter Shelter – housed in a disused convent. The best place to find out more about squatting is through our buddies at ASS (Advisory Service for Squatters). They've supported squatters and published *The Squatters Handbook* since 1976. It's now in its Fourteenth edition, with over a hundred pages of practical and legal tips. You can get in touch with them on Twitter, or meet people at the practical squatter evenings on every third Monday at Decentre.

## **WHAT'S THE SOLUTION?**

Intentional communities, housing co-ops and squats are prefigurative forms of direct action because they house people in ways that also enact their values in the here-and-now – by living more communally and sustainably and by making use of space that might otherwise lay to waste. Renters' Union and SolFed also have a vision of expropriation and communization of housing. All options involve compromise with the system. Intentional communities are relatively invisible from struggle and (not always fairly) portrayed as white and middle class. Squats are insecure and temporary - arguably this can detract from other struggles, though many act as a hub for organizing while they're about.

The movements reached their heights in the 1970s, then got decimated by Thatcher's ideology 'there's no such thing as society' – and the laws and moral panics that made that reality. But we are still here and there's more and more people needing housed. Does anyone sense a resurgence? Do it Yourself! Squat the Lot!







Pieces by @yarnachist

# THE TOTALITARIAN *PRINCIPLE*

“Fascism” as an epithet can be a pretty effective emphasis of disapproval. However, it can also be exaggerative, crass and belittling of the realities of fascist violence and genocide. When considering the avalanche to the right in the UK and US, it might be more appropriate to refer to it as “fascistic”. That is, sharing similarities with fascism while not deserving of the name “fascism” proper. However, some mainstream figures display obvious “crypto-fascist” dog whistles, that is, harbouring a furtive support for fascist ideology. Indeed the Republicans and Tory parties might be better understood as “proto-fascist”, that is, as precursors to fascism. Or we could describe the trend as “neo-fascist” since it resembles classical fascism albeit with modern peculiarities. All these terms have their place and are increasingly appropriate. While fascism is famously a difficult concept to define—perhaps because it is not so much a set of beliefs as a set of tactics—some necessary features hold. Moreover, as society changes so does fascism and the ways we identify it. It is once again being revealed that fascism is never far away from conservative ideology and capitalism. Cut a Tory and a fascist bleeds.

Take a look at Tory policy: denying asylum and rights to migrants, censoring criticism, denial of climate change, criminalising labour organising, criminalising protesting, fear mongering, stoking bigotry, shameless corruption, extending police powers—these are truly fascistic. Part of this is election strategy: distract the typical voting base to obscure government corruption and incompetence. But it is not only election strategy. There is a sense in which this is quintessentially conservative. The conservative agenda is to enrich the capitalist class but also to garner support from the population; fascist tactics are a natural corollary. We often think of fascism as a perversion or excess of conservatism, really we should see it the other

way around; conservatism is an obscured, nascent, inchoate, burgeoning fascism. Given an inch, it takes a mile.

There is an insight implicit in anarchism that we could call “the totalitarian principle”. It’s the idea that all systems of power, be they economic, patriarchal, racial, cultural etc, all have a totalising tendency. Any structure of power contains, as a fundamental feature, the drive to complete and total control. Any liberties that exist within a particular power system are not granted by that system but are won by its subjects and paid for with blood. We ought not judge power systems by their espoused ideals and marginal freedoms but from their end— as phenomena of pure control. This principle tells us that our system of “social democracy” is not separate and different from totalitarianism, it is forever reaching for it. It is stunted and mutated totalitarianism. Grow an oak sapling in poor conditions, it never reaches maturity, but an oak tree it remains. Social democracy is always the sapling of the mighty oak of totalitarianism. That is its nature. Totalitarianism is a fundamental characteristic of power as such. Authoritarianism, demagoguery, tyranny are not extremes or excesses of power, they are its quintessence.

## **THE NEW FASCISM**

In this respect, the fascistic turn should be of no surprise. Conservatism is obscured fascism. Conservative ideology has only ever tolerated social rights, organised labour, free press and all the other things that define social democracy. With each lurch to the right, the Tories reveal this fundamental truism. Similar to classical fascism, the new fascism invokes racism and demonisation of migrants, trans people, women’s rights, anyone on the outside outside of “Western civilisation” and “traditional values”. This is how we should principally interpret the culture wars: as a method by which the right flare up tensions in the public in order to control them. The difference from classical fascism is the relationship with late-stage neoliberal capitalism. Not so much Mussolini’s corporatism, but Bezos and Musk corporationism. However, the Tories no longer bother trying to convin-

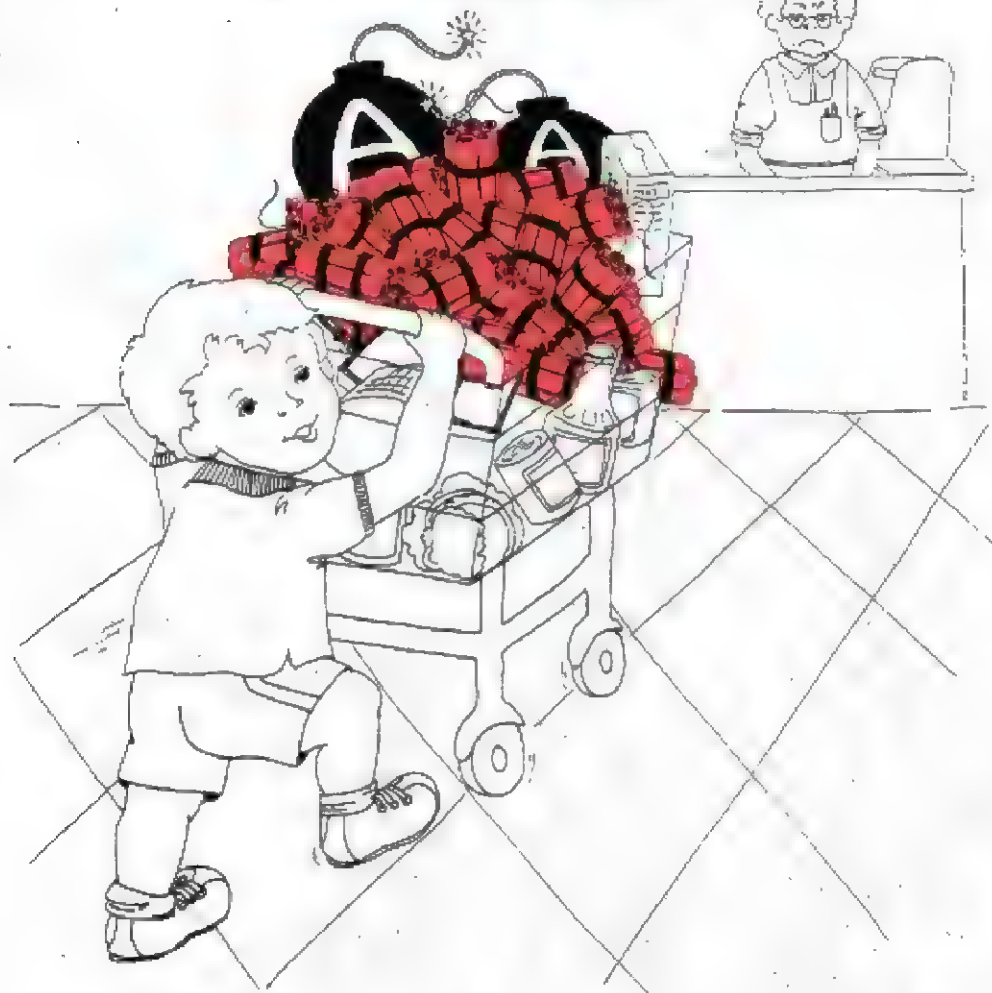
ce anyone of standard myths like trickle-down economics, instead the message is a very simple “Shut up”. The chief of the Bank of England says that Britons “...need to accept that they are poorer”. The smug leprechaun Sunak and his cult are following the strategy of Steve Banon, Trump’s chief ideologist and strategist, even borrowing from his lexicon. They pursue the “...destruction of the administrative state”, unsubtle code for ultra-neoliberalism. That’s what “Build Back Better” means: burn burn burn. Burn any social safety for citizens and protections for migrants, burn down human rights laws and ultimately burn the whole planet.

The totalitarian principle exposes the new fascism as the product of the conservative and capitalist agenda. If you were ever in doubt that these people are fascists just remember that Jacob Tree-Frog admitted to suppressing youth voters. Remember Suella Braverman quoted the mass-murderer Anders Brevik in describing migrants as “...an invasion”. Remember Dominic Raab said “I don’t believe in social and economic rights”... You know, the things that define civilised society. Remember that Sunak said “We have a problem in this country with human rights laws”.... You know, the things with which everyone is endowed by virtue of being a living sentient creature (something he clearly is not). Remember he went on to say that Britain will no longer be preventing people being sold into slavery, which breaks the law, but the Tories are pretty relaxed about that kinda thing. Nonetheless, Sunak assures us that these policies are, in fact, “...the politics of compassion”. Meanwhile the issue that polls as the greatest concern for Britons, namely the cost of living crisis, is totally ignored. Wealth inequality is greater than it was at the time of the French Revolution... You know, when the ruling elites were shown some real compassion. Only our overlords are not Marie Antoinette, they don’t even suggest we eat cake. Ann Widemore says “If you can’t afford a cheese sandwich, don’t eat a cheese sandwich... Britons don’t have a right to cheap food.” ...They say “Eat fuck all.”

But we have a response for them... “We’re coming to eat you!”



**ANARCHY** please, it's an important part of  
a well-balanced diet.





# YOUR SCHEDULE

## FOR INSURRECTION

August

1st - 6th

Library Open!

Reading Session!

Library Open!  
Reading and discussion time!

14th - 20th

1st - 6th

Library Open!

Reading Session!

Library Open!  
Reading and discussion time!

Reading Group

Readers: *Insurrection* by *John Green*

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Readers: *Insurrection* by *John Green*

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## September

<b>4th - 10th</b>	Dalton Solidarity Cafe Open Meeting every 2 weeks (check calendar for times)	HAI Meeting Every Wednesday	Pie n Mash Autonomous Social Cafe & Mutual Aid Every Thursday	Feminist Fightback Library Open! Reading and discussion group Every Tuesday and Sunday (2-7pm) The First 386 Queens Road New Canaan	Toupaper Anarchist Library Open! Reading and discussion group Every Tuesday and Sunday (2-7pm) The First 386 Queens Road New Canaan
<b>11th - 17th</b>	Toupaper Anarchist Library Open! Reading and discussion group Every Tuesday and Sunday	LARC Library is open Every Wednesday for Burtons knowledge exchange and more	Zoom Bike Project - Fixing Nation DIYOT (grassroots bike project by North East Bar)	Dalston Solidarity Cafe & Mutual Aid Monthly every 2nd Saturday	Radical History Walks in Hackney and Islington Hackney Downs & Clapton
<b>18th - 24th</b> <b>Practical Squatters Evening</b> by Paul and Shoshana / Network go to calderdale.co.uk/burtonsquats High St.	Dalston Solidarity Cafe Open Meeting every 2 weeks (check calendar for times) ES 30F			(HR) T-time & Transition Meet-Up Transition action space, for trans people	
<b>25th - 30th</b>	Feminist Fightback Reading Group Anti-gender Politics in the Popular Moment			Critical Mass Ride on wheels with your like Every 1st and Friday of the Month	
<b>October</b>					<b>1st</b>
<b>2nd - 8th</b>				2023 Anarchist Bookfair ROMNEY STREET 9-10 OCT	

# 1,2,3's OF ANARCHO- *COMMUNISM*

(UNRELATED TO, & LEGALLY DISTINCT FROM, ALEXANDER BERKMANS "ABC'S OF ANARCHISM" )

## **WHAT IS ANARCHISM?**

We are all square pegs trying to fit into round holes.

The state decrees what hole you will either adapt to, or be crushed against, before you are even conceived.

Anarchy seeks to create an existence free of this, & any other domination.

## **IS ANARCHY POSSIBLE?**

Not only is it possible, it is necessary.

It will not happen overnight, it may not happen in our lifetimes.

But each act taken in the effort of mutual aid, each interaction outside of the reach of capital, of class, of hierarchy of any sort, each act taken in the expression of solidarity with another, shifts the needle an infinitesimally small degree.

It is the anarchistic belief that persons are naturally driven to work and exist in such a way, it is only through indoctrination & the threat of violence from the moment of birth that this drive is stamped out.

We seek to reverse this.

## **WILL COMMUNIST ANARCHISM WORK?**

Free from the coercive forces of a capitalistic society, or any sort of state, it's hard to imagine how it would falter.

With the dissolution of class, achieved through revolutionary means, and the cooperation of peoples towards a common goal - that of an existence concerned entirely with fairness, with equality, with leisure, with growth, with art, with joy, with love, with a richness of being - who would willingly accept an attempt to re-establish a coercive society?

## WHY REVOLUTION?

Looking backwards & pointing is simple: there is no record of a government or authority of any group or class in power, having given up its mastery voluntarily.

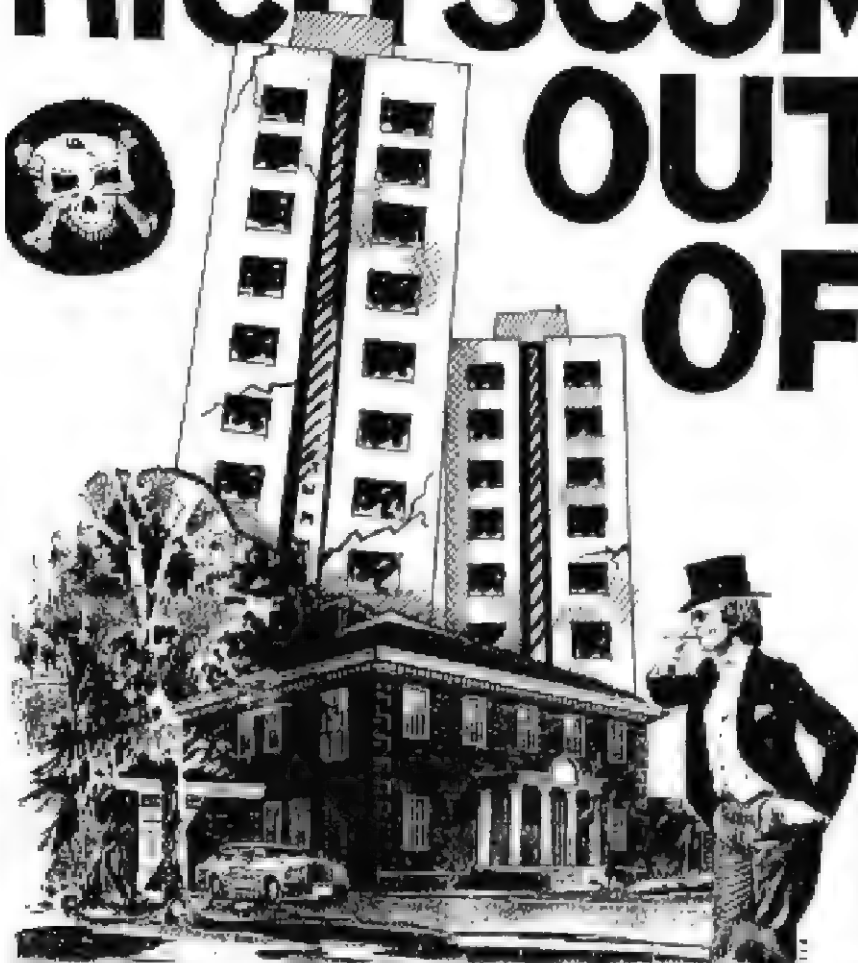
We use the term revolution as opposed to "insurgency" because this will not be quiet, this will not be small. This will be loud, this will be universal. Those who profit from existing institutions will always intervene whenever they get hold; they may be condemned as hypocrites, against what, that they claim to do away with these institutions must be seized and organized. It is unlikely that one such action will be able to be coordinated ahead of time and these groups must be pre-existing and with an appetite to act.

## PREPARATION

Preparation for the post-revolution may be as diverse as those who make up the revolution themselves. It is simple taken place to cast doubt upon the force the current conditions, with little consideration for what comes after, it will fall short. Conditions are not freedom through physical destruction. We must learn to organize ourselves inside the race outside capitalism, and to create alternative forms of production as our own time.

We must already be measuring the contours of the new conditions amongst ourselves. If your objective is no wage slavery, you must learn to do without authority and coercion now. If you intend to live in peace and harmony with your fellow-people, you and they should cultivate solidarity and respect for each other now. If you want to work together with them for your mutual benefit, you must practice cooperation now. Whether these acts are small or large, they are shifting this world, they are running down the clock, they are establishing a foundation upon which to build.

# RICH SCUM OUT OF

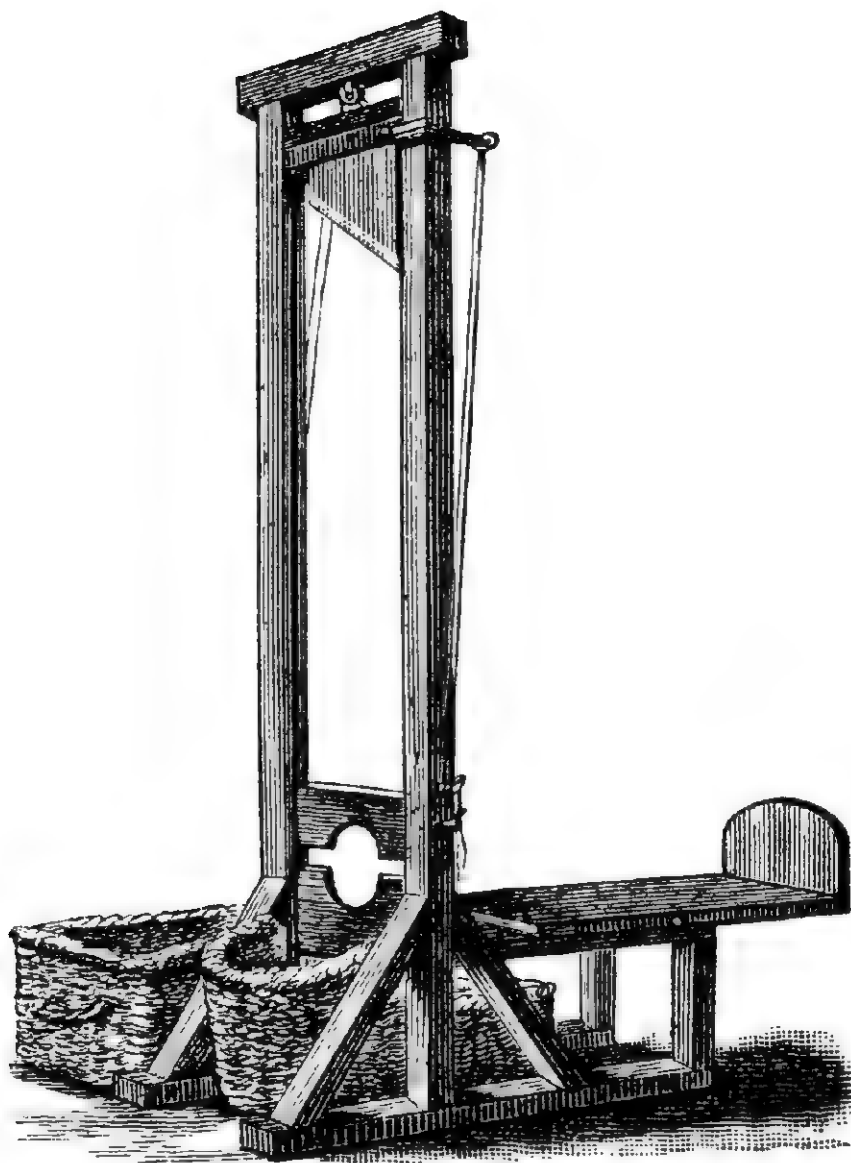


# HACKNEY!

**PUBLIC MEETING: OLD FIRE STATION  
BROOKE RD. THURS. OCT. 30<sup>TH</sup> 7.30p.m.**

ORGANISED BY EAST LONDON CLASS WAR





**NO KINGS**

# FORTRESS EUROPE

## MURDERS REFUGEES

Another murder of refugees in the Mediterranean waters is added this summer to an endless blood line of the unhelped one that originates in the borders of Fortress Europe. Thousands of desperate refugees and immigrants, many women and young children, are fleeing war and misery to find better lives every year by drowning on the southern maritime border of the continent of beautiful 'enlightenment', cancelling once again any achievement of equal rights for and prosperity.

On the borders of a continent which, following a long history of colonial extraction of resources from the migrant countries of origin in the so-called 'third world', remains today one of the centres of global inequality and one of the hotplaces for a system of wage slavery and mass depressive circumstances. A system where the exploitation of the weak is arranged, the central values and what freedom of movement is selectively granted to those privileged to be the present beneficiaries of the national stages of the so called 'developed north'.

At the same time, in the context of appealing for measures to manage the immigration crisis, the European Union promotes a New Pact for mobilisation to solidify its position as an institution setting the standards that rules the globe, fixing a permanent rule for the 'boom' countries in the developing world to act as a conservative camp of fiscal capacity. The surplus in living bodies can only be let outside the water frontiers to meet their fate in an apocalyptic scenario of a human waste, acting as a deterrent for those desperate souls who will dare to consider leaving their ravaged lands in pursuit of a better future for themselves and their loved ones.

The population that “prosper” inside the citadel has, after all, long been prepared to embrace the upcoming strengthening of defence measures against the “invasion of the barbarians”. The rise of far-right parliamentary parties in recent years, and the shifting of the rest of ‘non-extreme’ political parties towards alt-right ultra nationalism or just apathy, chillingly suggests the possibility of repeating the previous century’s history of fascism and massacre. In the meanwhile, the intensifying climate crisis, a genuine child of the authoritarian regime of conquer and wealth extraction, will be soon creating new waves of climate refugees, that will have to be stopped as well at the visible and invisible walls of the modern ‘democratic’ centres of domination.

Anarchists believe in a world without states and borders, organized in horizontal networks of free moving people. Instead of fortified continents, we envision voluntary confederations of autonomous communities that spread around the globe. Instead of wage slavery and consumerism, we fight every day for a world of mutual aid and solidarity. For a world where no person will be tolerated to hear being told, that the right to life and prosperity is only given to holders of residence permits and passports. Because in the world we like to imagine, there is space for all people. We all have the right and deserve to prosper in harmony with nature, within free communities that celebrate diversity and learn from everyone’s history and origins, regardless of skin colour or personal choices of faith or sexuality. After all, all living beings on this planet are our sisters and brothers.

The refugees and immigrants who are drowning in the Mediterranean Sea every year are our sisters and brothers.

European Union, the national governments and all other institutions of colonial and patriarchal oppression are responsible for this mass murder.

We shall never get used to this!



FREE LINA  
FREE ALL  
ANARCHIST PRISONERS



HAI  
HACKNEY  
ANARCHISTS



NO  
ORDERS



FREE LINA  
FREE ALL  
ANARCHIST PRISONERS



HAI  
HACKNEY  
ANARCHISTS



NO  
BORDERS

## *Free Lina!*

Lina is in prison in Germany. She was sentenced to five years and three months for resisting fascists, in a language they could understand, and encouraging others to do the same.

With the far right AFD now polling at 20% across Germany and attacks on foreigners increasing, have they forgotten their history? Those who physically oppose fascism are heroes and should not be in prison.

Solidarity with Lina!

Solidarity with the international fight against fascism!



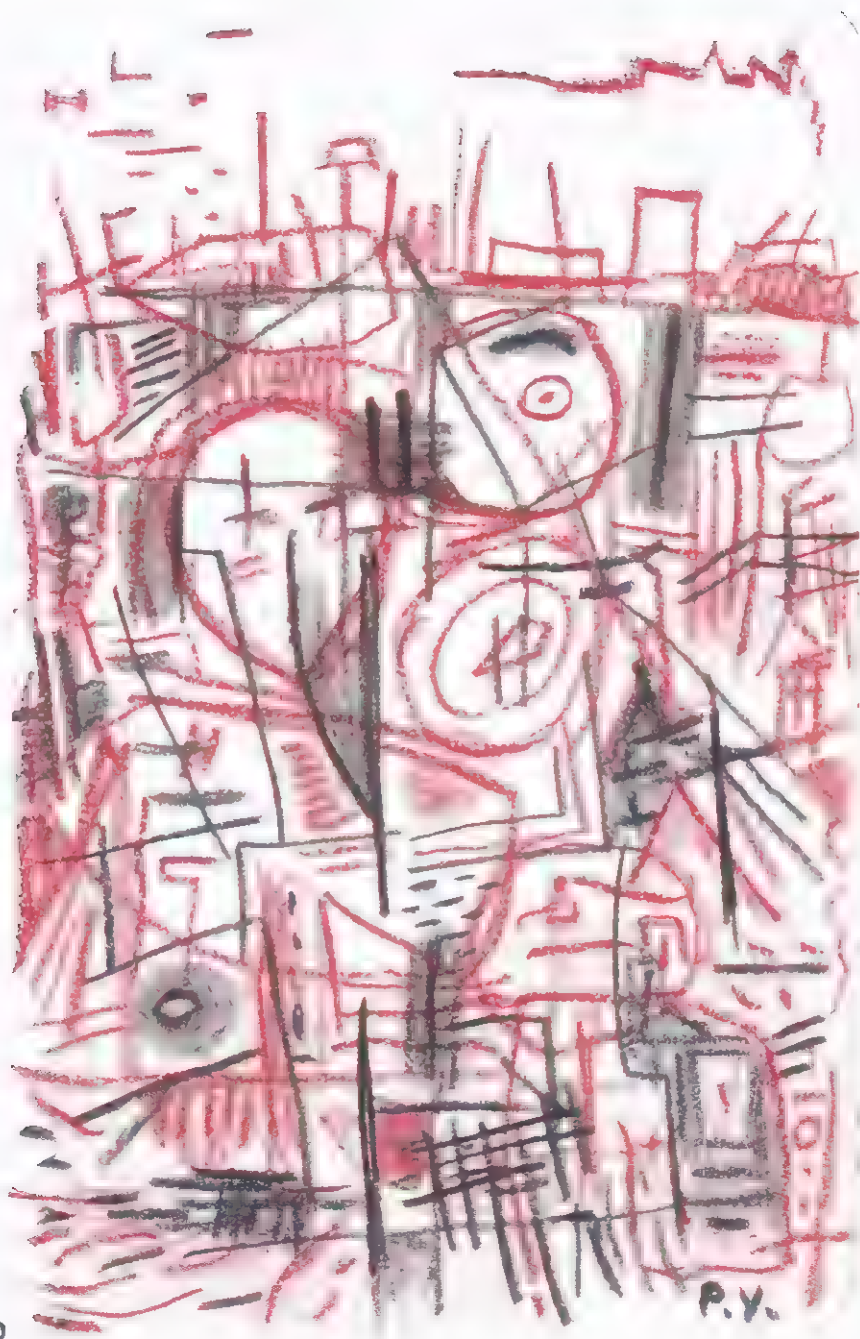


From Quivering Lines by Paul E. Yelland





by Paul E. Yelland



# CONCRETE CLIFF

By Harper Wicks

lashed and unlashed  
moments and breaths  
grey marked pads  
round dry cycling

no more approving plans 2,400 narrow line

choco leibniz infused  
with orange oil  
a pitbull daydreaming  
about kissing toddlers

plump the low alluring for down from your hand in white silver

are hands objects?  
over through miles  
had the power  
to hold you

plump round back from the white line



# EDGE

be) obnoxious  
hold other objects  
you would be  
I have dark hair

(I am) wearing the dress (dark night) (with a veil)

I was your  
dry riser inlet  
sorry I mean  
little black dress

# GENTRIFICATION: CLASS WAR

Gentrification has seen an astonishing rise in awareness of the topic over the last twenty years, with London undergoing a rapid transformation from a city that only championed diversity and housed a radical way-of-living, to a bourgeois hellscape filled with properties with eye watering rental prices and rising community issues like the famous radical squatter protests and anti space Gentrification closing its doors after decades in Hackney. After the council passed its rent by almost 40 thousand a year in the incredible four Acre flat demolished after providing nightlife for the Afro-Caribbean community for decades. This should not come as a surprise in its entirety. Capital does not care about our communities, so our community centres shall be destroyed on its variable date. It does not care about the ways in which we measure ourselves, so our space of joy shall be swallowed up by its insupportable jaws. It leaves our city unrecognisable in a more and more rapid transformation of spaces that cater to market values and market needs, not the needs of the people that community is supposed to serve. As the saying goes "Capital doesn't care if we feel at home somewhere. That feeling is a luxury it doesn't want."

Gentrification was a term coined by the British Marxist Sociologist Ruth Glass who lived during the post-war period where, just as in the United States, the State saw the suburbs as the next stage of the city and saw 'White Flight' happen in theory. During the years when London's population was being halved due to the building of New Towns and the rapid expansion of the suburbs, many newly arriving black and brown migrants moved into the slums of Brixton, Notting Hill and Hackney, where two buildings fell round by the bombs of the recent war. These people lived in the so-called Migrant Country were treated to privation and environmental housing almost as a rule, so white landowners refused to house

people were often frozen out of the new council housing boom. By the time Glass was writing, people of working-class backgrounds (including newly arrived migrants from colonies and former colonies) occupied older buildings that had fallen into disrepair, completely ignored by the state in favour of so-called greener pastures in the suburbs and New Towns. That is, until the landowning class saw an opportunity to grind another pound from the sweat of the class they dominate. The configuration of space meant that real estate in many of these neighbourhoods was cheap and often of historical or architectural significance. By the late 50's and early 60's, many middle-class professionals began to take an interest in these dwellings and neighbourhoods, purchasing cheap property and renovating it. These "pioneer" gentrifiers usually employed their own labour and capital, as government subsidies were still tied up in the New Towns plan and financial entities were reluctant to offer loans, as the neighbourhoods were considered risky investment prospects, on account of their primarily working-class composition. As more and more middle-class people adopted this strategy, rents rose as landlords and property owners realised that their existing properties could be more profitable if utilised by or sold to non-working-class residents. This led to the displacement of many working-class residents as their neighbourhoods became prohibitively expensive.

This leads us to the state we find London in at the moment, a city shaped and moulded by property speculators and land barons without so much as a backward glance at us, uprooting communities and decimating amenities at will, with often explicit approval by the state. Police flood our communities to make neighbourhoods feel a trite illusion of safety, CCTV cameras pop up in spaces that were long kept safe by the people who once inhabited them. But it is not a lost cause, and it is actually, a jump off point for us to commence class struggle and to introduce liberals and others not radicalised to the anarchist cause. Gentrification is a process of changing the spaces we live in, making these landscapes a slave to

capital investment. Even gentrifiers, those erroneously thought to be the cause of change instead of big capital, have some idea of this. If we can stop gentrifications creep into our communities and homes, we prevent Capital reasserting itself in these same spaces, and the effects of these, rent increases and more useless coffee shops are as odious to the long-time resident as they are to the new one. Gentrification is a process perpetuated by local business and resident associations, developers and city counsellors: manifestations of the ruling class banding together to collectively assert their class power. Struggling against gentrification thus means struggling against the spread of this repressive apparatus and a chance to sharpen our skills while defying the collaborative efforts of capitalists and the state.

Finally, neighbourhood-level struggles against gentrification can build a capacity to assert our own class power by spreading confidence in the possibilities of collective action. The violence of gentrification pulls back the veil of capitalism, showing it plainly for what it truly is: Class Warfare. The state's willing collaboration in this process, be it through the blatant doublespeak of city counsellors or the eagerness of police to defend the private property rights of absentee landlords, can make our neighbours increasingly receptive to anarchist ideas, as they become validated through lived experience.



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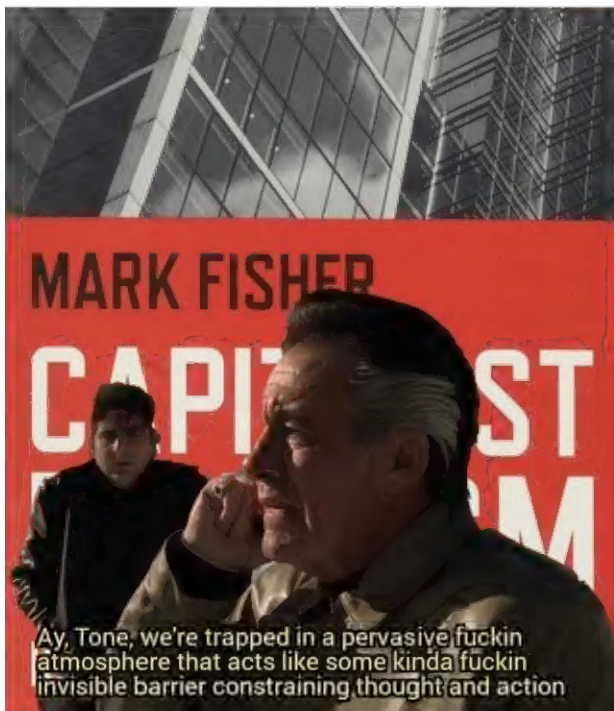
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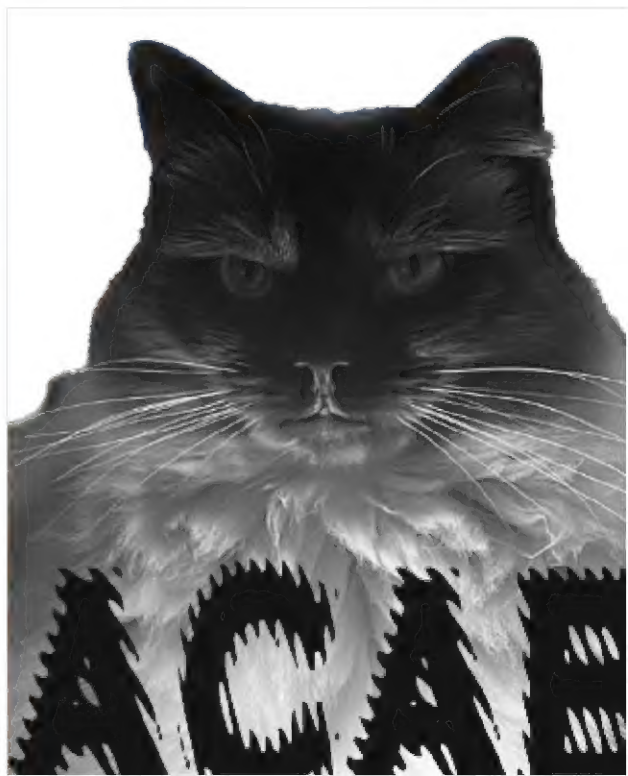
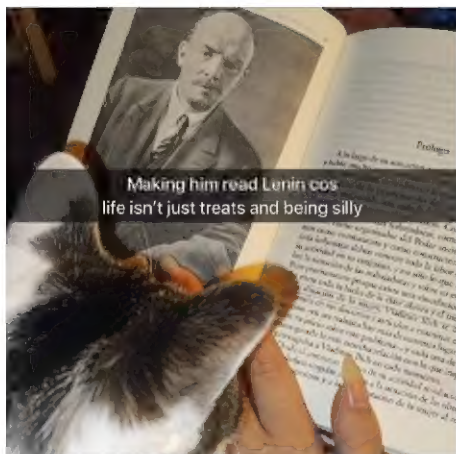
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1. Homemade glue typically for flyposting
2. The original individualist anarchist
3. The act of killing a monarch
4. A violent armed rebellion by small, lightly armed bands
5. Lead singer of Crass
6. Analytical philosopher, wrote in defense of anarchism
7. Autonomous region of Western Kurdistan

1			
	3		
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[HTTPS://NETWORK23.ORG/HACKNEY-ANARCHISTS/](https://network23.org/hackney-anarchists/)

EMAIL: [HACKNEYANARCHISTS@RISEUP.NET](mailto:HACKNEYANARCHISTS@RISEUP.NET)

TWITTER: [HTTPS://TWITTER.COM/HACKNEYANARCHS](https://twitter.com/hackneyanarchs)

IG: @HACKNEYANARCHISTS

HA!